



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

procure a copy of it. Needless to say, the résumé is well done — M. Fagnot is a Frenchman!

J. C.

Le compagnonage: son histoire, ses coutumes, ses règlements, et ses rites. Par E. MARTIN SAINT-LÉON. Paris: Armand Colin, 1901. 12mo, pp. xxviii + 374.

THE passing of a great human institution is always of vital significance. It may be national in extent, and yet, in its effects or in its lessons for posterity, of far wider importance. Such an institution is *compagnonage*. For many centuries the *compagnon* was a powerful factor in the life of France, but it was as part and parcel of the third estate. History almost wholly ignored him. Literature — after the lapse of a long period — discovered in him a picturesque figure.

During four hundred years the secret organization of the laboring class in France has been known as *compagnonage*. In a style interesting in spite of some few mannerisms, M. Saint-Léon traces its story through the legendary period, its probable beginning in the Middle Ages when artisans gathered in large communities around the cathedrals in process of erection, its historic origin in the opening of the sixteenth century, its training of members and struggles with masters and government, down to its lingering death in the present day. As the trade corporation from the time of the fifteenth century became more and more exclusively a union of patrons, the need of association for self-help and self-protection grew more pressing among journeymen. The ambitious artisan never lightly gave over the *tour de France*. Traveling from one town to another to perfect his professional education through employment in many shops and under different masters, lingering longest where the methods seemed to him superior, his recurring want, among strangers, of friends, shelter, food, and work was undoubtedly a primary cause of the rise of that "brotherhood" which everywhere assured him a home in the hostelry common to fellow-members, a "mother" in its hostess, care in sickness, and immediate help in obtaining a favorable position. For the young workman just freed from his apprenticeship the *tour de France* afforded a graduate course of instruction. "In many trades," as M. Saint-Léon affirms, "one could not be reputed a good workman, an expert artisan in his calling, unless he had accomplished this pilgrimage." (P. 224.)

How *compagnonage* dealt with the duty of discipline within its own ranks, and with the great question of employer and employed, resorting, as it sometimes did, to strikes or to interdicts upon a shop or town, but preferably using its influence for harmony between the laborer and the patron; how the authorities strove again and again, and ever ineffectually, to suppress its existence; how the advent of railroads and machinery and a new outlook upon life have led to the decay of the organization—all these points the book discusses at length. It lays bare the weakness and the strength of *compagnonage*. The bonds of brotherhood within any one branch, and the bitter jealousies and bloody affrays between different branches, all stand revealed. "It was a state within a state with its institutions and its laws." (P. 121.)

The volume is one which should appeal to the generality of thoughtful people. It opens to the reader a chapter of the history of France hitherto unknown to most Americans. In France itself it remained for a *compagnon*, Agricol Perdiguier, through a book first published in 1840, to divulge to the nation the true meaning and power of this organization whose ramifications stretched far and wide and touched the foundations of national prosperity. The ignorance that had existed regarding it was merely another illustration of the lack of knowledge that pervaded society at large concerning the life of the "other half." Suddenly the French public found a new diversion in the study of one of its own institutions. To the majority, doubtless, curiosity centered in the mystic rites, the processions distinguished by their canes and floating ribbons, the strange funeral customs, the songs of battle, of reconciliation, and of the ancient glory of the order. They noted its pilgrims threading the roads which led to the grotto of the *Sainte-Baume*, or its ceremonies of farewell extended to the member making the *tour de France*. *Compagnonage* embodied the chivalry of the artisan. It demanded of its members integrity of life and high aims.

Hopes of climbing to a mastership might fail him, but the worthy *compagnon* never gave up his effort to improve his skill and add to the fame of his society for able artisans. That body placed within his reach schools of design and well-trained instructors. In every mature workman whom the day's labor chanced to place beside a young journeyman, the latter found a friendly critic and teacher. The rivalry between different societies had often other issue than in trials of muscle. It was then that the best thought and talents of the

competitors took shape in those *chefs-d'œuvre* handed down through generations as the most cherished possessions of the fraternities. The remnant yet clings in great part to these traditions, while other laborers—as the author observes—repudiate all connection with the past.

If details of feuds and of existing societies grow somewhat tiresome, they may be pardoned in view of the general interest of the work. Such particulars have their value, but might well be relegated to an appendix. Evidently a loyal churchman, the author is liberal in his judgments of others. Differing from those who believe the source of *compagnonage* traceable to freemasonry, he holds it rash to affirm even a common origin. While he has studied his subject from the point of view of one outside the fold, he has had the confidence of many prominent members, and access to valuable archives. In conclusion he recounts the results of the beautiful dream of the union of all *compagnons* still cherished by some enthusiasts. His own hopes are placed upon a fusion of new organizations which shall evolve ideals and achievements worthy of the heir of that society so long the sole defense of the workingman in France.

ELLA CAROLINE LAPHAM.